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THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,
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Historical.

We now proceed to the Constitution itself.
CONSTITUTION
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES.

ARTICLE I.

THERE shall be a General Convention of the Protestant Episcopal Church in the United States of America, at such time in every third year, and in such place, as shall be determined by the Convention; and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the Convention, the presiding Bishop shall have it in his power to appoint another convenient place (as near as may be to the place so fixed on,) for the holding of such Convention; and special meetings may be called at other times, in the manner hereafter to be provided for; and this Church, in a majority of the States which shall have adopted this Constitution, shall be represented, before they shall proceed to business; except that the representation from two States shall be sufficient to adjourn: and in all business of the Convention, freedom of debate shall be allowed.

In the "fundamental articles" proposed by the Convention of 1784, as the basis of union, the first was as follows:—"That there shall be a General Convention of the Episcopal Church in the United States of America."

The article as set forth however, in the first draft of the Constitution, made in October, 1785, was not in the words given above. It stood thus.

1785. "There shall be a General Convention of the Protestant Episcopal Church in the United States of America, which shall be held in the city of Philadelphia on the third Tuesday in June, in the year of our Lord, 1786, and forever after, once in three years, on the third Tuesday of June, in such place as shall be determined by the Convention; and special meetings may be held at such other times and in such places as shall be hereafter provided for; and this church, in a majority of the States aforesaid

shall be represented before they shall proceed to business; except that the representation of this Church from two States shall be sufficient to adjourn: and in all business of the Convention freedom of debate shall be allowed."

In 1786, when the instrument underwent revision, the only change in this article was in the time fixed for the meetings of the Convention. Instead of the third Tuesday in June, the fourth Tuesday in July was substituted.

In August, 1789, as we have stated, the delegates came together with full powers to adopt a Constitution, and at that meeting the first article was put in the following form.

1789. "There shall be a General Convention of the Protestant Episcopal Church in the United States of America, on the first Tuesday of August, in the year of our Lord 1792, and on the first Tuesday of August in every third year afterwards, in such place as shall be determined by the Convention; and special meetings may be called at other times, in the manner hereafter to be provided for; and this Church, in a majority of the States which shall have adopted this Constitution, shall be represented, before they shall proceed to business, except that the representation from two States shall be sufficient to adjourn: and in all business of the Convention freedom of debate shall be allowed."

At the adjourned Convention, held in September and October of the same year, (1789,) the time was again altered from the first Tuesday of August to the second Tuesday of September, and no other change was made in the article.

At the Convention of 1804, it was once more altered to the third Tuesday in May, and in the Convention of 1823, it was put into the form that stands at the head of this article.

The difficulty in fixing a time of meeting agreeable to all the members from the different states, is obvious from the frequent changes in that particular; hence the article left to each Convention to settle the time and place of the next meeting, and it is commonly now arranged by amicable conference between the two houses. The insertion of the clause giving to the presiding bishop power to alter the place of meeting, because of epidemic disease or other sufficient reason, arose from the fact that in September, 1798, the Convention could not meet in Philadelphia, owing to the prevalence of the yellow fever. At that time the bishops had authority when requested by a standing committee of the General Convention, to summon the Convention to meet at another time, and accordingly called it together in June, 1799. A rule had, however, been subsequently adopted by the House of

Bishops making one of their number their presiding officer, and it was thought best to confer the power alluded to on him. The mode of calling special meetings of the General Convention is provided for by canon; as may be seen under canon XLIX of this work.

ARTICLE II.

THE Church in each State shall be entitled to a representation of both the Clergy and the Laity, which representations shall consist of one or more deputies, not exceeding four of each order, chosen by the Convention of the State; and in all questions, when required by the Clerical and Lay representation from any State, each order shall have one vote; and the majority of suffrages by States shall be conclusive in each order, provided such majority comprehend a majority of the States represented in that order. The concurrence of both orders shall be necessary to constitute a vote of the Convention. If the Convention of any State should neglect or decline to appoint Clerical Deputies, or if they should neglect or decline to appoint Lay Deputies, or if any of those of either order appointed, should neglect to attend, or be prevented by sickness or any other accident, such State shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether Lay or Clerical. And if, through the neglect of the Convention of any of the Churches which shall have adopted, or may hereafter adopt, this Constitution, no Deputies, either Lay or Clerical, should attend at any General Convention, the Church in such State shall nevertheless be bound by the acts of such Convention.

The "fundamental articles" proposed in 1784, furnish us with the basis of this. We proceed to trace its history.

The second of these articles was as follows: "that the Episcopal Church in each State send deputies to the Convention, consisting of the clergy and laity." The sixth is in these words:—"that the clergy and laity assembled in Convention shall deliberate in one body, but shall vote separately: and the concurrence of both shall be necessary to give validity to every measure."

In 1785, the article as proposed in the Constitution then drawn up, was in the following language

1785. "There shall be a representation of both Clergy and Laity of the Church in each State, which shall consist of one or more deputies, not exceeding four, of each order; and

in all questions, the said Church in each State shall have one vote; and a majority of suffrages shall be conclusive."

In 1786, no change was proposed in this article. In 1789, when the Constitution was adopted, it was put in the form in which it now stands, as the second article presented above.

Certain great principles of our ecclesiastical polity are here fixed.

1. That those who are to be affected by ecclesiastical laws, have a right by their representatives, to a voice in making them.

2. That this right belongs to the *laity* no less than to the clergy. This was one of the dividing points in the organization of the Church. Bishop Seabury, in accordance with the principles and views of the Scottish Episcopal Church, from which he obtained his consecration, was opposed to the admission of the laity in the counsels of the Church, and his clergy concurred in his opinion of its impropriety, as involving a departure from primitive usage. By far the larger part of American Episcopalians, however, believed their admission to be scriptural and primitive, and Bishop Seabury finally yielded. The Church in this country could never have been organized on the principle of excluding the laity from a voice in its legislation. Judging from past experience, as a mere measure of policy, it would have been most unwise to exclude them; for they have been of great service in the deliberative assemblies of the Church. No evil worth mentioning has resulted from their admission. Many of them love the Church, and in their spheres, labor for it with as much zeal as the clergy. It is true, perhaps, that occasionally a layman may be found in Conventions, whose zeal exceeds his wisdom and discretion, and who, hastily adopting the vulgar opinion that a clergyman must *ex necessitate*, be utterly ignorant of the men and business of this world, talks oracularly, and sometimes dogmatically, of the value of an acquaintance with human nature; and such an one may perchance at times, be supercilious toward a clergyman very far his superior both in good sense and modesty; but we must say such instances are exceedingly rare, and find no encouragement in their exhibition, from the general conduct of the lay delegates in Conventions. On the contrary, men of understanding, really acquainted with human nature, act on the principle that good sense is not the exclusive possession of any profession; and therefore they listen to the clergyman who, respecting himself, utters good sense with becoming respect for the feelings and understandings of others. In truth, there is commonly a more punctilious courtesy shown to the clergy in Conventions, from the sacred character they bear; and hence a measure of respect is sometimes paid to the calling which could hardly be claimed on the score of understanding. At any rate it would be difficult to show the case in our history, where the Church has yet suffered from the presence of the laity in her legislative bodies. Our system is a representative one throughout, from the election of vestries by congregations, up to the election of bishops, and of delegates to the General Convention. It is probably as simple and as equitable a system as human infirmity will permit. It has never been complained of in the Church, for it has operated well in practice; and the grand feature in that system is to put it in the power of those who are of the Church, be they clerical or lay, to correct what they deem amiss, not by a turbulent outbreak of

rebellious opposition to wrong, but by the more peaceful process of a vote. Once a year the congregation can quietly remove a bad vestry, and the vestry can at any time, by a proper proceeding, remove a bad minister, and the State Conventions can displace bad delegates to the General Convention. Admit that the power may sometimes be abused; that objection is applicable to all grants of power to man. The true question to be settled, is whether the advantage resulting from having in existence a quiet corrective power, though sometimes liable to abuse, be not worth hazarding the risk of such abuse; and be not incomparably better than the injustice of withholding all right to be heard in church legislation, from those who are most deeply affected by it.

3. The ratio of representation is here fixed; not on the principle of wealth or size or numbers, but on the ground of entire parity of rank in our dioceses, be they great or small. Bishop White has often been heard by the author to say, that on no other ground would the dioceses ever have come into union. Diocesan equality is therefore here asserted, and further, diocesan independency in all matters not surrendered for the great end of union; for any diocese may demand a vote by dioceses.

4. A mutual check of clergy and laity on each other is also fixed by this article, as a salutary and necessary provision. Any diocese may demand a vote by orders. If, therefore, there should at any time be, or seem to be, conflicting interests of the clergy and laity, involved in any question, each class has a check on the other, as the concurrence of both is essential. This is a wise provision, and serves so effectually to produce a mutual respect for each others rights, as between clergy and laity, that the bare fact of its existence renders a resort to its exercise seldom necessary.

5. The representation of dioceses *as such*, founded on their existence as independent portions of the Church, though bound in a general union with the sister dioceses is distinctly recognized. Indeed, dioceses as such, are no where represented but in the House of Clerical and Lay delegates. The bishops sit *virtute officii*, in the House of Bishops, and do not represent their respective dioceses. Put in the other House, if a diocese has but a part of its complement of delegates present, or delegates of but one order, nay, if she has but a single delegate of either order, upon a call for a vote by States, that diocese has a voice in that order that may chance to be present, equal to that of the largest State with all its eight delegates. And this clause was not inserted by accident. The subject was one which had been considered; for in the Convention of October, 1785, the question was proposed whether that body could, "consistently with its fundamental articles, admit a State to be represented by a clerical or lay deputy only," and it was decided in the negative. In 1789, upon full deliberation and discussion, the proviso was inserted as it now stands.

6. While however, the rights of dioceses were thus sedulously guarded, the rights of the whole united church were protected with equal care. The union was not sacrificed to diocesan independence. If any state sees fit to neglect its privilege of representation, and sends no delegates, it is nevertheless, as much bound by the acts of the General Convention, as if it had its full complement of representatives in the house.

ARTICLE III.

THE Bishops of this Church, when there shall be three or more shall, whenever

General Conventions are held, form a separate House, with a right to originate and propose acts, for the concurrence of the House of Deputies, composed of Clergy and Laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon; and all acts of the Convention shall be authenticated by both Houses. And in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member *ex officio*, and shall vote with the Clerical Deputies of the State to which he belongs; and a Bishop shall then preside.

By the 5th of the fundamental articles proposed in 1784, it was provided, "that in every state where there shall be a bishop duly consecrated and settled, he shall be considered as a member of the Convention *ex officio*."

In the draft of a Constitution made in 1785, the fifth article declared that

1785. "in every State where there shall be a bishop duly consecrated and settled, and who shall have acceded to the articles of this General Ecclesiastical Constitution, he shall be considered as a member of the Convention *ex officio*."

In 1786, the article was put in these words:

1786. "In every state where there shall be a bishop duly consecrated and settled, and who shall have acceded to the articles of this Ecclesiastical Constitution, he shall be considered as a member of the General Convention, *ex officio*; and a bishop shall always preside in the General Convention, if any of the Episcopal order be present."

In the Constitution as adopted in 1789, the article stood as follows:

1789. The Bishops of this Church when there shall be three or more, shall, whenever General Conventions are held, form a House of Revision, and when any proposed act shall have passed in the General Convention, the same shall be transmitted to the house of revision for their concurrence. And if the same shall be sent back to the Convention with the negative or non-concurrence of the house of revision, it shall be again considered in the general convention; and if the convention shall adhere to the said act by a majority of three-fifths of their body, it shall become a law to all intents and purposes, notwithstanding the non-con-

currence of the house of revision; and all acts of the Convention shall be authenticated by both houses. And in all cases the house of Bishops shall signify to the Convention their approbation or disapprobation; the latter with their reasons in writing, within two days after the proposed act shall have been reported to them for concurrence, and in failure thereof it shall have the operation of a law. But until there shall be three or more bishops as aforesaid, any bishop attending a General Convention shall be a member *ex officio*; and shall vote with the clerical deputies of the state to which he belongs; and a bishop shall then preside.

In the General Convention of September, 1789, Bishop Seabury with the Churches under his care, came into the union, but not until a change had been made in this article. They made it a condition that this article should be so modified, as "to declare explicitly the rights of the bishops when sitting in a separate house *to originate and propose acts* for the concurrence of the other house of Convention: and to *negative* such acts proposed by the other house as they may disapprove." This modification was agreed to, and thus to Bishop Seabury belongs the merit of having made the bishops an equal and co-ordinate power, in the work of our general ecclesiastical legislation. Instead of a mere council of revision, he made the bishops a senate or upper house, holding their places for life; thus more effectually upholding, as was proper, the dignity and respectability of the bishops, giving more stability to the legislation of the great council of the church, and guarding against the dangers of enactments, made hastily under temporary excitements.

The article as altered stood thus:—

1789. The Bishops of this church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies, composed of Clergy and Laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon, unless adhered to by four-fifths of the other House; and all acts of the Convention shall be authenticated by both Houses. And, in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation, the latter, with their reasons in writing, within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a general Convention shall be a member *ex officio*, and shall vote with the clerical deputies of the state to which he belongs; and a Bishop shall then preside.

Immediately after this change in the article, Bishop Seabury signed the constitution; when it was resolved "that agreeably to the constitution of the Church as altered and confirmed, there is now in this Convention a separate house of Bishops." Bishop Provoost was absent, so that but two of the three bishops of the church, were in the Convention. Bishop White, and Seabury, then withdrew, and formed the first house of bishops under the constitution. And here, may properly be recorded the fact, that the rule adopted as to the office of presiding bishop, was to make it depend on seniority of consecration. This was afterward altered for a time, but subsequently was re-adopted, and is now the rule.

In 1808, another and important change was made. It will be observed in the article of 1789, before Bishop Seabury came into the union, that notwithstanding a non-concurrence of the bishops, in any measure proposed by the other house, it might still be passed by a vote of three-fifths; and in the article as altered, on the suggestion of the bishop, an adherence of four-fifths, would render of no effect the negative of the bishops.

As early as 1792, an effort was made to alter the article so as to render the consent of the bishops necessary to the adoption of every measure, and to take from the house of delegates the right to pass it, contrary to the opinion of the bishops, by a vote of four-fifths. This was violently opposed by the house, and some of the State Conventions gave specific instructions to their representatives to vote against it. Still the effort was renewed in 1789, and again in 1804. Finally in 1808, the change was made, and the words "unless adhered to by four-fifths of the other house," were stricken out. The article was then left in its present form, as already set forth. Thus was a veto given to the house of bishops.

At the Convention of 1808, a question of some interest seemed at one time likely to arise, under this article: it was, whether a single bishop could constitute a house. Upon this question Bishop White informs us, he was prepared to support the affirmative, as being most agreeable to the letter of the constitution, and also, because on the contrary supposition, nothing could have been done.

ARTICLE IV.

The Bishop or Bishops in every State shall be chosen agreeably to such rules as shall be fixed by the Convention of that State: and every Bishop of this Church shall confine the exercise of his Episcopal office to his proper Diocese or district, unless requested to ordain or confirm, or perform any other act of the Episcopal office, by any Church destitute of a Bishop.

This is an article of which the basis is not furnished by the fundamental propositions of 1784. They are silent on the topics embraced in it.

By article sixth, of the proposed constitution of 1785, it was provided that

1785. "the Bishop or Bishops in every State shall be chosen agreeably to such rules as shall be fixed by the respective Conventions; and every Bishop of this Church shall confine the exercise of his Episcopal office to his proper jurisdiction; unless requested to ordain or confirm by any Church destitute of a bishop."

In 1786 it was proposed in the words following 1786.

"The Bishop or Bishops in every State shall be chosen agreeably to such rules as shall be fixed by the Convention of that State: and every bishop of this church shall confine the exercise of his Episcopal office to his proper jurisdiction: unless requested to ordain, or confirm, or perform any other act of the Episcopal office, by any church destitute of a bishop."

Finally in 1789, it was adopted in the words given above, as the fourth article of the constitution, and has so remained ever since.

It will be perceived that this article contemplates the office of a bishop, as necessarily connected with some field, over which he is to exercise jurisdiction. Hence it has sometimes been argued, that one of our bishops cannot constitutionally resign his jurisdiction, for the American Church does not contemplate the possibility of a bishop at large. This construction, however, seems to go too far. Bishops in all ages have had jurisdiction within certain limits, and yet in all periods of the history of the Church, there are instances of the resignation of bishops. The article, as it seems to us, has nothing to do with the question of resignations, but prescribes what shall be the conduct of a bishop who has not resigned.

We are confirmed in this opinion, by the legislation of the church, which, as will be seen hereafter, has made provision by canon for resignations. It has therefore been decided that resignations are not unconstitutional. Another question, however, has arisen under this article, not less important than that mentioned above. When Virginia elected the Right Rev. Dr. Meade, as assistant to Bishop Moore, it was expressly declared by the Convention of that diocese, that should the Assistant survive the Bishop, the right of succession was not of course to be his, but depended on the will of the Convention. It will at once be perceived, that under this state of things, it was possible (though highly improbable) that Bishop Meade might be left a bishop at large, without jurisdiction over any one; inasmuch as Virginia might elect some one else as its diocesan, on the demise of Bishop Moore. There were many who thought that such a condition as was annexed by the Virginia Convention, to the election of Dr. Meade, did violate the *spirit* of this article. On this ground alone, some felt constrained to vote against the consecration of Bishop Meade; others who did not vote against it, yet had their fears, and yielded reluctantly. The bishops felt that it was a dangerous precedent, and therefore while they determined to consecrate, yet accompanied the act, with a protest against its being made a precedent.

Virginia supposed that in the exercise of her rights, as an independent church, she had authority to annex the condition; and so she would have had, under the first clause of the article, permitting her to fix her own rules in electing a bishop, had this proviso been one relating at all to the *mode* of election: in fact it had nothing to do with modes, but, after the election was actually made according to rules, long before fixed in Virginia, it purported to produce an effect at a subsequent period, when Bishop Meade would have been perhaps for a long time acting under the election. The General Convention had no authority to say one word as to the mode or form of electing: that was not a part of her sovereign, independent rights that had been ceded or surrendered by Virginia:

but she had surrendered the right of having, if she pleased, within her borders, a bishop wandering up and down in a sort of ecclesiastical vagrancy, without power and without respect. Her bishop, though chosen for Virginia, and acting in Virginia only, was yet a bishop of the whole Protestant Episcopal Church, in the United States. He might have performed an Episcopal act in any diocese of the Union, if requested by its bishop. The credit and character of the whole church therefore, was involved in his respectability. A diocese may indeed make canons and regulations, by which the bishop thereof will be bound; but no diocese has authority to make such laws, as strip him of his proper spiritual functions, still less, to prostrate completely all his authority, and leave him an object of contempt instead of respect. Virginia meant to do no such thing in the case of Bishop Meade, for he was, and is, universally and deservedly esteemed; but a door was left open, through which it was possible such results might enter. The matter was however amicably adjusted, as may be seen on our future pages, and the possibility of its recurrence is guarded against. Vide post Canon vi.

ARTICLE V.

A Protestant Episcopal Church in any of the United States, not now represented, may at any time hereafter, be admitted, on acceding to this Constitution.

This was adopted in the Constitution as made in 1789, and has ever since continued unchanged. It needs no comment.

ARTICLE VI.

In every State the mode of trying Clergymen shall be instituted by the Convention of the Church therein. At every trial of a Bishop there shall be one or more of the Episcopal order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.

In 1785, this article was proposed in the following terms.

1785. "Every clergyman whether bishop, or presbyter, or deacon, shall be amenable to the authority of the Convention, in the State to which he belongs, so far as relates to suspension or removal from office; and the Convention in each state shall institute rules for their conduct, and equitable mode of trial."

In 1786, it was put in the form given above, and this clause was added.

1786. "And at every trial of a bishop there shall be one or more of the Episcopal order present; and none but a bishop shall pronounce sentence of deposition or degradation from the ministry on any clergyman whether bishop, or presbyter, or deacon."

In 1789, the article was adopted in its present form.

This is the only clause in the Constitution relating to the important subject of the Judiciary. At the time it was adopted, had the effort been made, to leave the subject in the hands of the

general convention, it would have produced strong feelings of opposition to union. Uniformity of judicial proceeding, and judicial decision, is of course not to be expected, under such an arrangement as this: and yet both are of great importance to the peace and prosperity of the church. In fact, the weakest and most defective part of our whole ecclesiastical system, is in the department of the Judiciary. It has been felt to be so, and consequently efforts have been made to amend it, by a canon which is now lying over in the hands of a committee, among the unfinished business of the General Conventions of 1835 and 1838. It is doubtful whether a canon can accomplish it while this article is in force. As we shall have occasion to return to this subject, we forbear for the present any further remark.

Under this clause, but few of the dioceses have acted. Many of them have no law touching the mode of trying a clergyman.

ARTICLE VII.

No person shall be admitted to Holy Orders, until he shall have been examined by the Bishop, and by two Presbyters, and shall have exhibited such testimonials and other requisites as the Canons, in that case provided, may direct. Nor shall any person be ordained until he shall have subscribed the following declaration: "I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States." No person ordained by a foreign Bishop shall be permitted to officiate as a minister of this Church, until he shall have complied with the Canon or Canons in that case provided, and have also subscribed the aforesaid declaration.

In 1785, this article was proposed in the following terms:—

1785. "No person shall be ordained or permitted to officiate as a minister in this Church, until he shall have subscribed the following declaration: "I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church, as settled and determined in the Book of Common Prayer and administration of the Sacraments, set forth by the General Convention of the Protestant Episcopal Church in these United States."

In 1786 it was thus modified.

1786. "No person shall be ordained until due examination had by the Bishop and two Presbyters, and exhibiting testimonials of his moral conduct for three years past, signed by the minister and a majority of the Vestry of the Church where he has last resided; or per-

mitted to officiate as a minister in this church until he has exhibited his letters of ordination, and subscribed the following declaration: "I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to our salvation: and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

[TO BE CONTINUED.]

Education.

Our article on education assumes this week the form of a review: we hope it will not be the less acceptable on that account.

FEMALE EDUCATION.

WOMAN'S MISSION. EDITED BY RT. REV. GEO. W. DOANE, D. D. Second edition. New York: Wiley and Putnam, 1840.

We hail with great pleasure, the appearance of a second edition of this little work, as an evidence of increasing interest in the important subject of which it treats.

It is a book, we believe, which cannot be too widely circulated or too attentively perused. It contains many invaluable principles, beautifully illustrated, and enforced with all the earnest candor and tenderness of a woman's mind and heart.

It has been long enough before the public, however, to have its merits sufficiently tested without the aid of minute analysis or criticism from us. In the remarks which we shall offer, our object is simply to direct the attention of our readers to the cheering views which it suggests of the results of female education, when conducted on proper principles, and in a faithful and christian spirit.

The authoress exhibits throughout, the most enlightened and generous sympathy for the rights and feelings of her sex, and dwells with a beautiful enthusiasm, upon the high intellectual dignity to which woman may attain, and the ennobling moral influence she is destined, under favorable circumstances to exert. The vocation and "mission of woman," she believes, have been often sadly mistaken or overlooked. Her gifts, her influence, her responsibilities, have been too generally forgotten or neglected. With the qualifications which the experience of every enlightened mind (conversant with the subject in its past history and its present aspect,) will suggest, we fear that her vivid representations have too much foundation in truth.

While in her, man has acknowledged the mystery of a nature as deep and lofty as his own, he has been content to leave it unread, or has read it to little purpose. Her sweet, ennobling purifying influence has been around him and in his heart. It has subdued his rugged strength, and overcome his might of soul. But he has rarely conceded to her, and claimed for her, that moral empire for which she was destined, and in the acquirement and sway of which her vocation consists. Wherever woman has moved, except indeed under those dark skies where brutality and barbarism have degraded her to a thing of which we shudder to think, she has moved as an angel whose brightness and loveliness were but dimly seen through an atmosphere of false estimation. The glow of something holy and heavenly was around her, but man, while he admired the beautiful tintings ca-

upon this obscured atmosphere, knew not whence they came. He read wrongly, or not at all, the spiritual inscription which error and folly could never erase from the fair temple wherein God had ordained that his best earthly affections should have their shrine. He mistook the "end for which providence has so lavishly endowed her with moral qualities, and above all, with that of love—the antagonist spirit of selfish worldliness, which, as it is vanquished or victorious, bears with it the moral destinies of the world." Thus falsely estimated for long ages, woman was denied her noblest, her peculiar sphere. It were wrong to say that she tamely resigned her rights and entirely forgot her vocation. No! Wherever a sphere has been assigned her worthy of her gifts, she has adorned that sphere and made it beautiful and attractive. Wherever the opportunity for mental culture has been allowed her, she has nobly redeemed the opportunity. And even in her worst estate when shut out from her proper sphere, and denied all opportunity of intellectual advancement, she has ever, if left to her own high impulses, endeavored to exert a moral influence; an influence always tending to what is right and true, to what is "pure and lovely and of good report."

It is always profitable to look back upon the past and to read attentively, whatever in its issues may bear upon the future. On this subject a full examination of those historical facts which illustrate the connection of woman's elevation or debasement, with the prosperity and moral health of the social system, would be richly repaid in the strong testimony it would inevitably bear in favor of her thorough intellectual and moral education. To attempt anything like such an examination in the compass of an article of this kind is out of the question. A few hints, and those chiefly borrowed from the work before us, must suffice.

Previous to the introduction of Christianity, whatever may have been the position occupied by woman and the respect accorded to her, we know that they both fell far short of the estimation which the Gospel fixed upon her character and destiny. "Christianity in fact," says our author, "introduced a new principle, and the permanent elevation of woman was henceforth declared to be the will of the Almighty. In the degraded and degrading realms of heathendom she was literally the slave of man. The mere plaything of the imagination, or worse, the mere object of sensual passion, it was entirely impossible that she should exert any salutary sway in society," seeing that no element of respectful consideration mingled with man's estimate of her vocation and destiny. Although her position under the Jewish dispensation was, in some respects, a more honorable one, it was only beneath the clear light of the evangelical day, that she was distinctly shown as a being whose endowments fitted her for acting a high and important part in society. "Christianity made her the companion of man, and his coworker in the great business of regenerating mankind. And in the early age of the church, we think it would not be difficult to gather sufficient proof of the fact, that in proportion to the prevalence of the pure spirit of christianity, will be the acknowledgment of her true position, and the grateful owning of her influence. In the dark ages which succeeded, she again sank to her deep moral degradation. A long series of years was to elapse, before the will of God as signified in the Gospel, worked out its issues. Its decrees with the noble doctrines of which it formed a part lay buried beneath the ruins of human intellect. But they were only

buried not destroyed, and rose, like wild flowers on a ruined edifice to adorn the irregularity which they could not conceal. The fantastic institutions of chivalry which it is now the fashion most unjustly to deride, were among the first scions of this plant of heavenly origin. They bore the impress of heaven, faint and distorted indeed, but still not to be mistaken. Devotion to an ideal good, self-sacrifice, subjugation of selfish and sensual feelings;—wherever these principles are found, disguised, disfigured though they be, they are not of the earth, earthly. Like the fabled amaranth, they are plants which are not indigenuous here below. The seeds must come from above, from the source of all that is pure, of all that is good. Of these principles the Gospel was the remote source, women were the disseminators. Shut up in their castellated towers, says Aimé Martin, "they civilized the warriors who despised their weakness, and rendered less barbarous the passions and the prejudices which themselves shared. They directed the savage passions and brute force of men to an unselfish aim, the defence of the weak. They added to courage, humanity, which was the only virtue then recognized. Thus chivalry prepared the way for law, and civilization had its source in gallantry."

At this epoch the influence of women was decidedly beneficial. Happy for them and for society if it had continued so. If we attempt to trace the source of this influence we shall find it in the intellectual equality of the two sexes. Equally ignorant of what we call knowledge, the respect due by men to virtue and beauty was not checked by any disdain of real or fancied superiority on their part. The intellectual exercises of the time, which were chiefly imaginative, so far from forming a barrier between the two sexes, were a bond of union. The song of the minstrel was devoted to the praise of beauty, and paid by her smile. The spirit of the age as embodied in these effusions, is the best proof of the beneficial influence exercised over that age by the female sex. In them the name of woman is not associated with the degrading catalogue of man's pleasures, with his bottle or his horse, but is coupled with all that is fair and pure in nature, the fields, the birds, the flowers; or with all that is high in virtue or sentiment; with honor, glory, self-sacrifice.

To the age of chivalry succeeded the revival of letters, and (strange to say!) this revival was any thing but beneficial to the cause of woman. Men found other paths to glory than those which the exercise of valor afforded, and paths into which women were forbidden to follow them. Into these newly discovered regions women were not allowed to penetrate, and men returned thence with real or affected contempt for their intellectual companions, without having attained true wisdom enough to know how much they would gain by their enlightenment. The advance of intelligence in men not being met by an advance of intelligence in women, the latter lost their equilibrium in the social balance. Honor and glory were no longer attached to the smile of beauty. The dethroned sovereigns from being imperious became abject, and sought by paltry arts to perpetuate an empire which was not conceded as a right. Influence they still possessed, but an influence debased in its character and changed in its mode of operation. Instead of being the objects of devotion of heart, fantastic indeed, but high-minded, women had ceased to be respected. That they retained another and a worse kind of influence, may be inferred from the spirit of the

age as embodied in its literature. Fiction no longer sought its home among the lofty in mind and the pure in morals; its heroines in modest maidens, and faithful wives. The reckless voluptuary, the faithless adulteress, were the noble beings whose deeds filled the pages which formed the delights of the wise and the fair. The ultimate issues of these grievous errors were most strikingly developed in the respective courts of Louis XIV., and Charles II., when they reached their climax. The vicious influence of which we have spoken was then at its height; and the degradation of woman had brought on its inevitable consequence, the degradation of men. With some few exceptions (such exceptions indeed prove rules!) we trace this influence in the contempt of virtue, public and private; in the base passions and narrow and selfish views peculiar to degraded women, and reflected on the equally degraded men whom such women had the power to charm."

This rapid historical sketch, although something too strongly outlined, furnishes a conclusive argument to show that woman can never attain the exalted rank, and exert the ennobling influence ordained for her, until she receives the respect due to her as a being of immortal hopes and destinies, a respect based upon the full development of all her intellectual and moral powers. To the elevation of her *character* in the largest sense of that word, as one of the most powerful causes to which we may look for hastening the approach of a more perfect state of society, we are to have anxious regard in her education. *Intellectually* she must be placed on a footing of equality, real and conceded, with the other sex, so that the powerful agency which mind exerts over mind, shall be her strongest instrumentality in bringing back the reign of truth and principle, of unselfish devotion to the cause of virtue, of generous self-forgetting, self-sacrificing ardor in working out the regeneration of society. *Morally*, she must be fitted to occupy and reign over that sphere, which without her, is an unlovely waste—sunless and barren—the domestic kingdom and the empire of home. The *fact* of her *influence*, for good or for evil, is unquestionable. It is an influence not transitory or limited, but permanent and widely-extending, acting upon man through the whole period of his earthly existence, and acknowledged in all the relations of life. We speak not now of the efforts of female genius and cultivation in the public paths of literary enterprise, nor do we consider this the mode in which we are to look for the most beneficial exertion of her influence. We need not add that even in this respect she has little to fear from comparison with our own sex. But we speak of her influence in other, and we think, higher and more sacred relations.

Whatever power she may exert over society in the walks of literature and science, she has a more peculiar sphere, a sphere sacred to herself alone. Her realm is the domestic circle, around the family fire-side, and the family altar. She is under God, the honored source, the gentle and lovely minister of whatever of purity and brightness sheds its lustre there. From her are to proceed, through grace, those celestial influences, which combined with what is best of earth, shall prepare the interesting group around her not only for the duties of life, but shall educate them for eterniity. Of the young minds, just starting forward upon life's difficult and dangerous career, she is to be the first instructor. Their faculties expand beneath her eye, depend upon her for their earliest culture and direction, and are to be trained and formed by her for good or

for evil. Upon those minds she is to leave the impress of her own. To use the fine illustration of another, "she is to take the young spirit, as it were, from the hands of its creator and continue the process of creation just where the Deity left off."

Here then, is the first point of view under which the influence of woman presents itself as of unspeakable magnitude and importance. And here is presented the main ground on which we advocate her thorough moral and intellectual education. Nothing short of this can prepare her for the high and solemn duties which her future life will bring. Those duties, whether she be prepared to discharge them or not, will devolve upon her. In any case she must do the work for which she is destined, and incur the tremendous responsibilities which her destiny involves, whether she goes to them strong in virtue and knowledge, or in ignorance and spiritual inefficiency. Let then, the education she receives be adapted to her position and duties, as the priestess of the domestic altar, as the first teacher and the beloved and honored companion of her children. Let its grand object be to prepare her for her future duties in these relations. For surely it is not a matter of light importance how so holy, so awful a task as hers shall be performed. On the manner in which she discharges it depend the very highest moral results, the best interests of society, the prevalence or downfall of morality, civilization, religion and the fear of God. The wisdom of books, the instructions of the pulpit, the examples of public virtue, purity and nobleness, generally speaking, act not upon the minds of the young, until they have passed away in a measure from under the formative influence and moral control of the mother. If they act at all during the period of her tutorage they act indirectly, as lights reflected unto the minds of her children through the medium of her own, as auxiliary influences which she applies and directs. Her directions are obeyed, her teachings respected, her example seen and studied, and imitated, when other instructions are ineffectual, other examples without power to call forth attention and emulation. And thus God has committed to her hands the guardianship of immortal spirits, the moulding of minds which are to live, grow, and expand forever, of minds which are to be influential each in its sphere, minds which are to act on other minds and influence them in time and eternity. Truly, then hers is a noble destiny. What though she is not called to move in those public spheres of political effort which man occupies, or to exercise any visible influence over those grand movements and revolutions of society upon which the existence of nations and of empires depends? What though there be assigned to her no place in the cabinet, in the Senate chamber, in the camp or upon the battle-field? Still to her, in God's wise providence, is committed an agency which may direct and control these very movements. For every mind which acts in producing them has once been under her culture. She had the first adjustment of those secret springs which display their tendency and power in such mighty results. In her unobtrusive and silent sphere of action she may be sustained by the remembrance that her influence upon society is all the surer because her agency is the first and the most powerful. Much more may she be sustained by the peculiar and lofty consciousness, that "in communicating the eternal principles of truth to minds destined for immortality, she is doing what can never cease to be felt; and when the kingdoms and empires of earth have melted away and are

forgotten, when the eloquence and wisdom of senators with the courage of warriors shall have passed away, her labors will be known and acknowledged, and eternally be seen to be unfolding in new and glorious results."*

Practical Christianity.

EXCERPTA.

A good mans Ioy in his many sorrows.

THE good man hath many sorrowes, that the wicked man never knowes of: his offences the sinnes of the Time, the dishonour of God, the daily increasing Satans kingdom, and the present misery of his Fathers children. But to strengthen him vnder the burden of all these, he hath one ioy (that were all his sorrows doubled) could make him lightly beare them: and this is the truth of Gods promise. If I have more troubles then another, I care not; so I haue more ioyes. God is no Tyrant, to giue me more then my load. I am well in the midst of all, while I haue that, which can uphold me in all. Who deserves most honours, the sluggard that hath kept his bed warme or the man that hath combatted a monster, and master'd him? Iob was not so miserable in his afflictions as he was happy in his patience.

Owen Feltham.

The good vse of an Enemie.

IF one praise me for the thing I have not, my first following indeavour shall be to get what hee commends me for; lest when the time comes that I should shew it, he reape disgrace by reporting vnruths, and I lose my credit, by wanting that, I am suppos'd to possesse. If for that I have; I will strive to attaine it in a measure more large: so shall his words be truth, and my deeds prove them. If my enemy upbraides me, let me see if it be iustly. It was an argument of much worth, in the renowned Macedonian, which made him (when he was told Nicenor rayled on him) say, *I beleeeve he is honest, and I feare I have deserved it.* If it be so, I will labour to shake off that corruption, and be glad I have so discover'd it. But if injuriously he reports foule, it shall be my joy to beare contentedly, the unjust aspersions of malicious Censure: who ever was, that was not slandered? Though he should be beleeeved a while; yet, at last my actions would out-weigh his words, and the disgrace rest with the intender of the ill. So that webbe of scandall, they would inject upon me, my life shall make a garment for themselves to weare. That stone that iniury casts, ever in the end lights on her selfe.—Ibid.

Of the danger of Neglecting the duty of Prayer.

As it fareth betwene two friends, that have been ancient familiars, yet dwelling asunder; the one, out of carelesse neglect, forgets and omits his usual duty of visitation, and that so long, that at last he forbears to go at all: so their loves decay and diminish: not proceeding from any Iarre, but onely out of a stealing neglect, of renewing their loves: Even so falls it out betweene God, and the carelesse Christian; who when he hath omitted the duty of Prayer, and perhaps hath some small motives of a happy returne: the Devill asks him with what face he can now repaire unto Him, having been so long a stranger, both to him, and to that holy Duty.—Ibid.

Of a Fruitless Hearers danger.

'Tis an Aphorisme in Physicke, that they which in the beginning of sicknesse eat much, and

* Todd's Address to Mothers.

mend not, fall at last to a general loathing of food. The Morall is true in Divinity. He that hath a sicke Conscience, and lives a hearer under a fruitfull Ministry, if hee growes not sound, he will learne to dispise the Word. Contemned blessings leave roome for curses. He that neglects the good he may have, shall find the evill he would not have. Iustly he sits in darknesse, that would not light his Candle, when the fire burned cleerely, He that needs counsell, and will not hear it, destines himselfe to misery, and is the willing Author of his owne woe.—Ibid.

Ecclesiastical Intelligence.

MASSACHUSETTS.

Nov. 29. The Rev. John Woart instituted rector of Christ church, Boston, by Bishop Griswold.

WESTERN NEW-YORK.

The Rev. Henry Gregory has resigned the rectorship of Calvary church, Homer, and entered upon his duties as rector of St. Paul's, Syracuse.

The Rev. John Noble has been received into this diocese on letters dimissory from New-York, and has been appointed to the missionary station of Sackett's Harbour, and Cape Vincent, Jefferson county.

The Rev. J. M. Bartlett has also been received into the diocese from Connecticut, and takes charge of the missionary station at Fayetteville, Onondaga county.

The Rev. Hobart Williams has been appointed missionary at Jefferson and Havana, Chemung county.

PENNSYLVANIA.

Dec. 6th. The Rev. Robert Bethell Claxton, deacon, admitted to priest's orders by Bishop H. U. Underdonk.

MARYLAND.

The Rev. William James Clark has taken letters dimissory from Pennsylvania to take charge as rector of St. Paul's church, Berlin, and All-Hallow's church, Snow Hill, Worcester parish, Worcester county, in Maryland.

VIRGINIA.

Nov. 7. St. James' Church, Drummondtown, Accomac County, was consecrated by the Right Rev. Bishop Meade.

Nov. 24. Mr. J. Morse (son of the Rev. Mr. Morse of Massachusetts) was ordained deacon by the Right Rev. Bishop Moore.

NORTH-CAROLINA.

The Rev. R. S. Mason has accepted an invitation to become the Rector of Christ Church, Raleigh, vacated by the resignation of the Rev. Dr. Freeman.

OHIO.

The Rev. Thomas J. Davis has resigned the rectorship of St. Paul's parish, Akron, and removed to Mount Vernon.

MISSOURI.

Bishop Kemper has nominated the Rev. Henry Caswall (formerly of the Theological Seminary of Kentucky, and now master of the District School at Brockville, Canada) Theological professor in Kemper College.

INDIANA.

The Rev. Richard S. Adams, of Kentucky, has been appointed a missionary in this State, and assigned to Mishawaka and South Bend.

ILLINOIS.

The Rev. G. P. Giddinge has been assigned to the missionary station at Quincy in this state.

Literary.

THE BOOK OF CHRISTMAS: Descriptive of the Customs, Ceremonies, Traditions, Superstitions, Fun, Feeling, and Festivities of The Christmas Season. By Thomas K. Hervey: with illustrations, by R. Seymour. London: 1837.

"It has not unfrequently been a subject of surprise, as well as regret to us, that so much expense has been lavished on books with pretty covers, pretty pictures, fine paper, and a type which invites the mind to a repast it is not prepared to furnish. On opening these elegant little volumes, with their various sentimental titles, one would at least expect to find food for the imagination, and too often they prove so indeed, a feast of the *Barmedices*! The table is spread, you take your seat, and are at liberty to imagine what you would like best placed before you; but imagination must labor at this board, there being no food ready furnished. Charity would for their destined purpose, with modest earnestness, defend these baubles in a literary garb, with their embossed covers, and richly gilded leaves, all brilliant; and say, they speak for a lover's eyes. When pleased with a devoted title, he congratulates himself on his good fortune, purchases the volume at an extravagant price, encloses it in a scented envelope, and presenting it to his lady-love, adds one more to the dozen such 'Tokens' that already crowd her centre-table. 'There let it lie;' it is good for nothing else.

But why should not lover's gifts speak to the feelings through the *mind*? Were these well-meant "Keepsakes" and "Souvenirs" made more companionable, they would not be so soon thrown aside; and if such works were furnished for those who at the customary season go in search of 'New Year's Gifts,' the mental taste of the lover might be exercised, and the favored lady would remember the donor, after the shadow of his graceful New Year's bow had passed away from the walls of her drawing-room.

We are no graduates at the school of utilitarianism. We could not look upon the falls of Niagara, and with a manufacturing mind, and brain of spools, regret, that so great a water-power is not employed in twirling them! No! we only wish that the good and wise, the intellectual and refined, would follow the example of T. K. Hervey, whose 'Book of Christmas,' is prepared to move in the circle of 'Tokens;' and to our taste it is entitled, so far as our acquaintance extends, to be the leader of that circle.

The work is descriptive of the festivities of Christmas, as celebrated in by-gone times, when all classes hailed its approach with happy anticipations. At this joyous season, the baronial halls had their appropriate decorations and sports; and so had their immense kitchens, with their crowded occupants: while the poor blind beggar felt his sunshine of the heart, as supported by his stick, and conducted by a little child, he approached the spacious gate, at whose entrance the munificent 'old English gentleman' liberally dispensed his bounty. Every leaf of this book affords a feast worthy of the season.

We meet with old acquaintances too, in Master George Ferrers, Herrick and Dugdale. These "merry men all," will describe to us how royalty itself rejoiced, at the happy period of our Saviour's nativity. But let Hervey portray for us the varied and beautiful views which he has sketched of this season; so abundant in reflection for a thoughtful mind.

For Hervey's observations on the Kalendars of every country, as marked by its peculiar customs of periodical feasting, fasting, &c., or by the in-

genuity of man's inventions, we refer our readers to the book itself; but we cannot deny ourselves the pleasure we hope to afford, by placing before them the following beautiful and touching reflections.

'But besides the kalendar of general direction and national observance, where is the heart that has not a private kalendar of its own! Long ere the meridian of life has been attained, the individual man has made many a memorandum, of joy or pain, for his periodical perusal, and established many a private celebration, pleasant or mournful of his own. How many a lost hope and blighted feeling, which the heart is the better for recalling, and would not willingly forget, would pass from the mind amid the crowd, and noise, and bustle of the world, but for these tablets, on which it is ineffaceably written, and yearly read! How many an act of memory, with its store of consolations and its treasure of warnings, would remain postponed, amid the interests of the present, till it came to be forgotten altogether; but for that system which has marked its positive place upon the wheels of time, and brings the record certainly before the mental eye, in their unvarying revolution! Many are the uses of these diaries of the heart. By their aid something is saved from the wrecks of the past for the service of the present: the lights of former days are made to throw pleasant reflections upon many an after period of life; the weeds which the world and its cares had fostered, are, again and again, cleared away from the sweet and wholesome fountain of tears: the fading inscriptions of other years are renewed, to yield their morals to the future: and the dead are restored, for a fleeting hour of sweet communion, or hold high and solemn converse with us, from the graves in which we laid them years ago.'

Then on the beneficial influence of national festivals, let our author speak:

'The natural tendency of time to obliterate ancient customs, and silence ancient sports, is too much promoted by the utilitarian spirit of the day; and they who would have no man enjoy, without being able to give a reason for the enjoyment which is in him, are robbing life of half its beauty, and some of its virtues. If the old festivals and hearty commemorations, in which our land was once so abundant, and which obtained for her many a long day since, the name of 'merry England,' had no other recommendation than their convivial character, the community of enjoyment which they imply—they would on that account alone, be worthy of all promotion, as an antidote to the cold and selfish spirit which is tainting the life-blood, and freezing the pulses of society. 'Tis good to be merry and wise;' but the wisdom which eschews mirth, and holds the time devoted to it as so much wasted, by being taken from the schoolmaster, is very questionable wisdom in itself, and assuredly not made to promote the happiness of nations. We love all commemorations. We love these anniversaries for their own sakes and for their uses. We love those Lethes of an hour, which have a virtue beyond their gift of oblivion; and, while they furnish a temporary forgetfulness of many of the ills of life, revive the memory of many a past enjoyment, and ræwaken many a slumbering affection. We love those mile-stones on the journey of life, beside which man is called upon to pause, and take a reckoning of the distance he has passed, and of that which he may yet have to go. We love to reach those free open spaces at which the cross-roads of the world converge; and where we are sure to meet, as at a common rendezvous, with travellers from its many paths. We love to enter those houses of refreshment by the way-side of existence, where we know we shall encounter with other wayfarers like ourselves—perchance with friends long separated, and whom the chances of the world keep far apart, and from whence, after a sweet communion, and lusty festival, and needful rest, we may go forth upon our journey, new fortified against its accidents, and strengthened for its toil. We love those festivals which have been made, as Washington Irving says, 'the season for gathering together of family connexions; and drawing closer again, those bonds of kindred hearts, which the cares, and pleasures, and sorrows of the world are continually operating to cast loose;' of calling back the children of a family who have launched forth in life and wandered widely asunder, once more to assemble about the paternal hearth, that rallying place of the affections; there to grow young and loving again, amongst the endearing mementos of childhood. Above all, we love those seasons ('for pity is not com-

mon,' says the old ballad,) which call for the exercise of a general hospitality, and give the poor man his few and precious glimpses of plenty, which as the world is managed his toil cannot buy; which shelter the houseless wanderer, and feed the starving child, and clothe the naked mother, and spread a festival for all. Those seasons which, in their observance by our ancestors, kept alive by periodical ræwakenings, that flame of charity which thus, had scarcely time wholly to expire, during all the year. We love all which tends to call man from the solitary and chilling pursuit of his own separate and selfish views, into the warmth of a common sympathy, and within the bonds of a common brotherhood. We love these commemorations, as we have said, for themselves—we love them for their uses—and still more we love them for the memories of our boyhood! Many a bright picture do they call up in our minds, and in the minds of most who have been amongst their observers; for with these festivals of the heart are inalienably connected many a memory, for sorrow or for joy—many a scene of early love—many a merry meeting which was yet the last—many a parting of those who shall part no more—many a joyous group, composed of materials which separated only too soon, and shall never be put together again on earth—many a lost treasure and many a perished hope—

'Hopes that were angels in their birth,

'But perished young, like things of earth.'

'Happy, happy days were they! 'O! their record is lively in my soul!' and there is a happiness still in looking back to them.'

'Ye are dwelling with the faded flowers,

'Ye are with the sun's long set,

'But oh! your memory gentle hours,

'Is a living vision yet!'

'Yet are they, for the most part, erased to count our losses by. Beside them, in the kalendar of the heart, is written many a private note, not to be read without bitter tears.'

'Yet still, we love these commemorations; and hail them, each and all, as the year restores them to us, shorn and scarred as they are. And though, many and many a time, the welcome has faltered on our lips, as we 'turned from all they brought to all they could not bring,' still, by God's help we will enjoy them, as yet we may, drawing closer to us, and with the more reason, the friends that still remain, and draining, to the last,

'One draught in memory of many

A joyous banquet past.'

'The revels of merry England are fast subsiding into silence, and her many customs wearing gradually away.'

'In fact, that social change which has enlarged and filled the towns at the expense of the country, which has annihilated the yeomanry of England, and drawn the estates of the gentleman from the shelter of his ancestral oaks to live upon their produce in the haunts of dissipation, has been, in itself, the circumstance most unfavorable to the existence of many of them, which delight in byeways and sheltered places, which had their appropriate homes in the old manor-house, or the baronial hall. Yet do they pass lingeringly away.'

'There is something in the mind of man which attaches him to ancient superstitions, even for the sake of their antiquity, and endears to him old traditions, even because they are old.'

'Of that taste for hunting out the obsolete, which originates in the mere dry spirit of antiquarianism, or is pursued as a display of gladiatorial skill in the use of the intellectual weapons, we profess ourselves no admirers. But he who pursues in the track of a receding custom, which is valuable, either as an historical illustration, or because of its intrinsic beauty, moral or picturesque, is an antiquarian of the beneficent kind; and he who assists in restoring observances which had a direct tendency to propagate a feeling of brotherhood and a spirit of benevolence, is a higher benefactor still. Rich and joyous festivals that have been amongst us, which England will be none the merrier; and kindly ones which she will be none the better for losing.

In these Christmas times, we hope the liberty may be granted us, of resting our eyes for a moment on the table of King Arthur, as we proceed with our author:

'If the list be authentic, there is the less reason to wonder at the feats of courage and strength performed by the Knights of the Round Table.

'They served up salmon, venison, and wild boar,

'By hundreds, and by dozens, and by scores.'

Hogshead of honey, killdeerkins of mustard,
Muttons, and fatted beeves, and bacon swine,
Herons, and bitterns, peacocks, swan and bustard,
Teal, mallard, pigeons, widgeons, and in fine,
Plum-puddings, pan-cakes, apple-pies, and custard.
And there withal they drank good gascon-wine,
With mead, and ale, and cider of our own;
For porter, punch, and negus were not known.

'But we cannot pursue this matter further. It is not to be treated with any degree of calmness before dinner, and we have not dined. We must proceed to less trying parts of our subject.'

We now proceed with some of the benevolent observations of our amiable author, in which we hope to be accompanied by our readers:

'We have already stated, and have made it quite apparent, in our descriptions, that the Christmas celebrations of the more exalted classes are not put forward for the consideration of our readers, on the ground of any great wisdom in the matter, or humor in the manner, of those celebrations themselves. But we claim for them serious veneration, in right of the excellence of the spirit in which they originated, and the excellence of the result which they produced. The very extravagance of the court pageantries, their profuse expenditure, and grotesque displays, were so many evidences of the hearty reception which was given to the season, in the highest places; and so many conspicuous sanctions, under which the spirit of unrestrained rejoicing made its appeals, in the lowest. This ancient festival of all ranks, consecrated by all religious feelings and all moral influences—this privileged season of the lowly—this sabbath of the poor man's year, was recognized, by his superiors, with high observance, and honored by his governors with ceremonious state. The mirth of the humble and uneducated man received no check from the assumption, of an unreasonable gravity, or ungenerous reserve, on the part of those with whom fortune had dealt more kindly, and to whom knowledge had opened her stores.

'The moral effect of all this was of the most valuable kind. Nothing so much promotes a reciprocal kindness of feeling as a community of enjoyment: and the bond of good-will was thus drawn tighter between those remote classes, whose differences of privilege, of education and of pursuit, are perpetually operating to loosen it, and threatening to dissolve it altogether. There was a great deal of wisdom in all this, and the result was well worth producing, even at the cost of much more folly than our ancestors expended on it.'

Turn to the picture which succeeds the 100th page, and linger with us at the "gate of the old English gentleman." Observe the snowy tracks of those whose wants the munificence of the benefactor is prepared to relieve. Mark the countenance of the child on whose shoulder the blind old man is leaning: see the welcome to the poor man on the left, and the timid young mother, approaching from the other side, with her little boy bashfully clinging to her apron, and hiding his face behind it—and say if Mr. Seymour has not well portrayed this scene! Read more than the two succeeding pages, as you turn reluctantly from it, and you will see 'The light of a common festival shone, for once, upon the palace and the cottage; and the chain of an universal sympathy descended unbroken, through all ranks, from the prince to the peasant, and the beggar.' See a few pages in advance the group of children in the dark room, playing snap-dragon. In merry misery plunging their fingers into the bowl of blazing spirits, to snatch from its dreaded burning the tempting raisins it contains. Would that children and children only, played like games in Christmas season! But let us not reflect on abuses; let us rather follow our author in his regret, that for their uses, the good old customs have not been preserved.

'Let no man say, this is scarce worth lamenting! Let none imagine that, in the decay of customs useless or insignificant in themselves, there is little to regret! 'The affections,' says Sterne, 'when they are busy that way, will build their structures, were it but on the paring of a nail; there is no practice of long observance and ancient veneration—whether among nations or individuals—round

which the affections have not in some degree entwined themselves, and which are not therefore useful as supports and remembrancers to those affections.

'It was a beautiful assertion of Dr. Johnson that his feelings would be outraged by seeing an old post rooted up from his door, which he had been used to look at all his life, even though it might be an incumbrance there. How much more would he have grieved over the removal of a village may-pole, with all its merry memories, and all its ancient reverence.'

With our author the mind so lingers with what it loves, that one finds progress difficult, as at this moment, our eye rests on an attraction, which our pen must trace, or it will stand still.

'Beautiful feelings too apt to fade within the heart of man, amid the chilling influences of worldly pursuit, steal out beneath the sweet religious warmth of the season;—and pure and holy amongst the hopes of earth assemble, to place themselves under the protection of that eternal hope whose promise is now, as it were, yearly renewed. Amid the echoes of that song which proclaimed peace on earth, and good will toward men,—making no exclusions, and dividing them into no classes—rises up a dormant sense of universal brotherhood in the heart; and something like a distribution of the good things of the earth is suggested in favor of those destitute here who were proclaimed as joint participants, in the treasure thus announced from heaven. At no other period of the year, are the feelings of an universal benevolence, and the sense of a common Adam, so widely awakened. At no season, is the predominant feeling of selfishness so effectually rebuked;—never are the circles of love so largely widened.

The very feelings of lengthened festivity—for festivity can never be solitary—would (apart from its sacred causes,) promote these wholesome effects. The extended space of time over which this festival is spread—the protracted holiday which it creates—points it out for the gathering together of distant friends; whom the passing nature of an occasional and single celebration would fail to collect, from their scattered places of the world. By this wise and beautiful arrangement, the spell of home is still made to cast its sweet and holy influence along the sterile regions, as along the bright places, of after life; and from the dark valleys and the sunny hills tops of the world, to call back, alike the spoiled of fortune, and the tired and travel-stained—to refresh themselves, again and again at the fountain of their calmer hopes and purer feelings. A wise and beautiful arrangement this would be, in whatever season of the year it might be placed! Wise and beautiful is any institution, which sets up a rallying place for the early affections, and reawakens the sacred sympathies of youth! Which from that well-head of purity and peace, sends forth, as it were, a little river of living waters, to flow, with revivifying freshness and soothing murmur, along the wastes and wildernesses of after years! Which makes of that spring time of the heart a reservoir of balm to which, in hours of sorrow, it can return for joy, and in years of guilt, for regeneration; and which, like the widow's cruse of oil, wasteth not, in all the ages of the mind's death! But how greatly are the wisdom and the beauty of this arrangement increased by the sacred season in which it has been placed! Under the sanctions of religion, the covenants of the heart are renewed upon the altars of our faith, the lamps of the spirit are rekindled. The loves of earth seem to have met together at the sound of the 'glad tidings' of the season, to refresh themselves for the heaven which those tidings proclaim. From 'Abana and Pharpar,' and the 'rivers of Damascus,' the affections are returned to bathe in the 'waters of Israel.' In many a peaceful spot and lowly home.

'We joy unfeigned, brothers and sisters meet,
And each for others, welfare kindly spiers;
and as the long-separated look, once more, into the sweet familiar faces, and listen, in that restored companionship, to strains such as 'once did sweet in Zion glide,' (even as they listened long ago; and, it may be, with some who are gone from them for ever.)

'Hope springs, exulting on triumphant wing,
That thus they all shall meet in future days;
There ever bask in uncreated rays,
No more to sigh or shed the bitter tear;
Together hymning their Creator's praise,
In such society, yet still more dear;
While ceaseless time moves round
In an eternal sphere.'

'To this tone of feeling the services of the church have, for some time previously, been gradually adapting the mind. During the whole period of Advent a course of

of moral and religious preparation has been going on; and a state of expectation is, by degrees, excited, not unlike that with which the Jews were waiting for the Messiah of old. There is, as it were, a sort of watching for the great event; a questioning where Christ shall be born, and an earnest looking out for his star in the East, that we may 'come to worship him.' The feeling awakened by the whole series of these services unlike that suggested by some of those which commemorate other portions of the same sacred story, is entirely a joyous one.

'The lowly manner of the Saviour's coming, the exceeding humiliation of his appointments, the dangers which beset his infancy, and his instant rejection by those to whom he came, are all forgotten in the fact of his coming itself—in the feeling of a mighty triumph, and the sense of a great deliverance, or only so far remembered as to temper the triumph, and give a character of tenderness to the joy.'

[TO BE CONTINUED.]

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11L

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